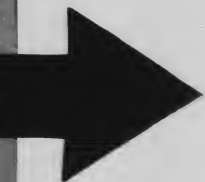


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Calhoun County Baptist Association

- v. 1. May 1892
- v. 2. October 1892
- v. 3. 1893
- v. 4. 1894
- v. 5. 1895
- v. 6. 1896
- v. 7. 1897
- v. 8. 1898
- v. 9. 1899
- v. 10. 1900



Ninth Annual Session
OF THE
GALHOUN COUNTY
BAPTIST ASSOCIATION,
HELD WITH
Oxford Baptist Church
September 5-7, 1900.

...OFFICERS...

D. C. COOPER, Moderator,	OXFORD, ALA.
J. E. BARNARD, Clerk,	ANNISTON, ALA.
J. S. MORRIS, Treasurer,	CHOCOLOCO, ALA.

The next session to be held with Duke Church, Commencing on Wednesday before the second Sunday in September, 1901.

To preach the Introductory Sermon, J. C. Wright, alternate,
B. B. Nunnellay.

To preach the Missionary Sermon, J. H. Foster, Jr., alternate,
W. S. Griffin.

PROGRAM OF BUSINESS.

FIRST DAY.

1. Devotional Exercises.
2. Read Letters and Enroll Messengers.
3. Elect Officers—Moderator, Clerk and Treasurer.
4. Invite Churches to Units with our Association.
5. Correspondence and visitors.
6. Appoint Committees on Finance and Preaching.
7. Appoint Committees to prorate among the Churches amount asked for by State Mission Board for all objects.
8. Appoint Committee to Nominate the Time and Place of Next Meeting, Principal and Alternate to Preach Next Introductory and Missionary Sermons.
9. Report on Periodicals and Literature.
10. Report on Temperance.
11. Report on Sabbath Schools.
12. Report on B. Y. P. U.
13. Fix Hours to Meet and Adjourn.
14. Miscellaneous Business.
15. Adjourn.

SECOND DAY.

16. Devotional Exercises.
17. Read Minutes and Call Roll of Messengers.
18. Miscellaneous Business.
19. Report on State Missions.
20. Report on Home Missions.
21. Report on Foreign Missions.
22. Report on Ministerial Education.
23. Report on Denominational Education.
24. Miscellaneous Business.
25. Adjourn.

THIRD DAY.

26. Devotional Exercises.
27. Read Minutes of Yesterday.
28. Miscellaneous Business.
29. Report of Committee to Prorate Contributions from Churches.
30. Report of Committee on Woman's Work.
31. Report of Committee on Orphans' Home.
32. Appoint Delegates to Baptist State Convention (10.)
33. Appoint Delegates to Southern Baptist Convention (1.)
34. Report of Committee on Finance.
35. Report of Treasurer of Association.
36. Call for Report of Committee on Time and Place and Preachers next year.
37. Order Clerk's Salary Paid and Minutes Printed.
38. Appoint Standing Committee by the Moderator.
39. Report on State of Religion in the Churches.
40. Miscellaneous Business.
41. Read Minutes of this Day's Session.
42. Adjourn.

MINUTES.

OXFORD, ALA., Sept. 5, 1900

1. THE CALHOUN COUNTY BAPTIST ASSOCIATION met this day, 11 a. m., in its Ninth Annual Session with the Oxford Baptist Church.

2. This being the only day that Brother W. B. Crumpton could be with the body, it was ordered that he preach the missionary sermon. Brother Crumpton used as a text Ex. 12:26.

Adjourned for dinner.

AFTERNOON SESSION.

3. The Association met promptly at 2 p. m. Brother B. B. Nunnelley conducted the devotional exercises, lesson Psalms 61.

4. Brethren C. S. Johnson and L. F. Greer read the letters from the different churches.

5. List of Churches and Messengers:

Anniston, First—J. A. Beal, W. D. Cochran, W. M. Franks, Ed. Lee, J. S. Reeves, Thomas Nunnelley, S. O. Doty, F. H. Williamson, J. T. Nunnelley, R. B. Besser and J. E. Barnard.

Angles Grove—E. J. Britton, C. P. Landford, R. J. Angle.

Antioch—D. C. Robinett, O. P. White, J. Y. Chandler, J. C. Hollingsworth.

Boiling Springs—J. T. Vinson, Nute Haynes, H. Higin.

Cane Creek—G. W. Lloyd, J. A. Furgerson, E. M. Reid, J. E. Hodge.

Cold Water—No delegates.

Duke—W. J. Duke, J. B. Duke, J. D. Griffin.

Ebenezer—No delegates.

Ethelville—J. R. Sison, J. E. Akin, J. F. Little.

Eulaton—D. J. Haynes, T. A. Laney, X. H. Miller, J. H. Hammett.

- Friendship*.—J. D. Holder and Geo. Hardy.
Glen Addie.—J. E. Brown.
Harmony.—L. F. Greer, J. F. Garrett, J. F. M. Davis.
Hebron.—O. E. Ursery, J. J. Bryant, R. Johnson, J. Dickey.
Iron City.—J. G. Tollison, J. M. Hendon.
Jacksonville.—J. C. Wright, C. C. Woodruff, T. Ward, J. O. Camp, A. J. Johnson.
Mt. Gilead.—J. B. Rogers, Wm. Alexander.
Mt. Zion.—S. C. Woodruff, Seab Woodruff, A. B. Clements, F. P. Wakefield.
Nances Creek.—S. S. Love, S. E. Borders, F. Borden.
New Bethel.—J. H. Waddle.
New Hopewell.—G. P. Peace, J. W. Propes, J. Hurley.
New Liberty.—W. A. Browning and L. A. Smith.
New Pine Grove.—W. H. Johnson, F. M. Davis, J. W. Bates.
Oak Bowery.—B. B. Nunnelley, C. J. Wood, B. F. Jones, J. J. McCulley, E. C. Nunnelley.
Oak Grove.—G. C. Jenkins, R. T. Read.
Ozanna.—J. B. Madden, H. C. Pope.
Oxford.—C. S. Sohnsen, J. C. Wright, D. C. Cooper, J. S. Kelley, S. P. Ingraham, Josh. Draper, Jr.
Parker Memorial.—S. H. Foster, Jr., A. J. Battle, W. F. McCain, P. B. Brown, W. A. Davis, C. C. Huckabee, J. B. Allen, T. W. Ayers.
Piedmont.—G. D. Harris, J. B. Palmer.
Pleasant Springs.—J. A. Owens, O. P. Ford, W. L. Dale, D. D. Delaney.
Piedmont Springs.—J. D. Graham, F. R. Mulleno, Geo. Foster.
Pleasant Ridge.—J. W. Harris, N. N. Cobb, S. S. Rhodes. W. T. Owens.
Plumb Springs.—No delegates.
Post Oak Springs.—B. G. McClellen, D. Weaver, O. S. Landham.
Rabbit Town.—S. L. Cross, J. T. Moody, J. L. Finley, R. P. Defrees.
Sulphur Springs.—H. H. Stakes, W. A. Vinson, L. L. Abrams, H. A. Daniel, H. J. Finley, Sid Paris.
Ten Island.—R. P. Walker, W. W. Gullledge, J. P. Cochran.
Weavers.—D. F. Weaver, J. W. Killgore, T. L. Weaver.
Whites Gap.—W. M. Snider, L. O. Nored, W. N. Champion.
Zion Hill.—A. N. Word, A. B. Mosley, F. Evins.

6. Election of officers. On motion, J. H. Foster cast the ballot for D. C. Cooper for moderator, and L. F. Greer cast ballot for J. E. Barnard and J. S. Morris for clerk and treasurer, respectively.

7. New Churches. On application, New Pine

Grove Church was unanimously received in the full fellowship of the Association.

8. Correspondence. From Coosa River Association; B. W. Mattison and Sister D. Fluker. From Cary Association, J. R. Stoggil, W. D. Haynes, W. S. Smith, A. Bell and R. H. McCain. From the Cleburne County Association, Brother J. C. Bean. From Etowah Association, E. E. George and E. B. Moor. From State Board of Missions, W. B. Crumpton. A. G. Masley was received as a representative of the Home Mission Board.

9. Appointment of committees to report at this session:

On Preaching—Pastor and Deacons of Oxford Church.

On Time and Place of Next Meeting—P. B. Brown, J. W. Harris and G. W. Lloyd.

Finance—S. P. Ingram, B. G. McClellen and J. A. Beal.

Proration—A. J. Johnson, T. W. Ayers and J. B. Palmer.

10. Time of meeting and adjourning was fixed at 8:30 a. m. and 2 p. m., 12 m. and 5 p. m., respectively.

11. Order of Business as printed in minutes was adopted.

12. Order of business suspended and Brother W. B. Crumpton spoke on missions, and Brother J. W. Stewart was received as a representative of the Orphans Home.

13. Report on Periodicals and Literature was read by C. S. Johnson.

Adjourned with prayer by A. J. Johnson.

14. At 7:30 p. m. Brother A. J. Battle preached the Introductory Sermon from Psalm 145:12.

SECOND DAY—8:30 A. M.

Devotional exercises conducted by A. J. Johnson; read Psalm 19.

Reading of minutes dispensed with. Report on Periodicals and Literature not yet dispensed with, was discussed by L. F. Greer, J. C. Wright, J. H. Foster, J. E. Barnard, C. J. Wood, J. W. Stewart, J. R. Stoggil, J. A. Howard and A. A. Hutto.

REPORT ON PERIODICALS AND LITERATURE.

Perhaps no subject to be considered by this body is of more direct and vital interest to every department of Religion, society and government than the literature we read. This is pre-eminently a reading age. Steam, electricity, the telephone, the printing press, and other means of communication, have virtually annihilated time and space, and brought the different peoples and individuals of the earth with their heterogenous religions, morals, customs and characters into juxtaposition. Tides of literature, good, bad and indifferent, with every species of orthodoxy and heterodoxy surge through the mails into every library and family. The secular press thrusts its literature, however heretical and pernicious, into the presence of our families and church members, and through this means twenty Baptists are reading the vagaries of sensational, professional revivalist to every one that reads the pure orthodoxy of the Redeemer and his apostles. Pugilistic combats, baseball and football contests, crimes and intrigues with all their filthy details, sensational sermons, so-called, abounding in profanity and obscenity, all this set in parallel columns, thrust into every postoffice and home, and with baneful influence blasting the morals and tastes of the young, shaping the thoughts and conversation of older heads, and retarding the spiritual growth of all who read and all who hear them. We contemplate what we read and we are in character what we contemplate. "When He (Christ) appears we shall be like Him, for (because) we shall see (i. e. contemplate) Him as He is."

We need the copious distribution of a sound Christian literature, with an improved system and practice of religious reading and taste training among our members, next to the preaching of the gospel itself. The great doctrine of grace must be printed, circulated, read and contemplated, as well as preached. Two-thirds of the Baptists of Alabama have little idea of what the other third are doing. They must have and read our literature or live and die ignorant and, almost, useless. We must have experimental literature—books, pamphlets, tracts and leaflets. A literature that will entertain the curious, and encourage the dejected. A literature framed by the intellect, fired by the heart, and written on the knees.

We believe the Alabama Baptist, if it receive the intellectual, moral and material support of our people as it ought, will largely

supply our wants in this direction. Our brethren cannot understand or appreciate the calls of our boards, or the needs and deeds of our missionaries without reading our State paper. We, therefore, earnestly recommend the Alabama Baptist to all our brethren. No family should be without it. It is the organ of the Baptist brotherhood of the State—the only means of general communication among 120,000 white Baptists.

We feel that we cannot speak too highly of the S. S. Literature of the Southern Baptist Convention, published at Nashville, Tenn., and of the Foreign Mission Journal of Richmond, Va., and the Home Field of Atlanta, Ga.]

We also feel that we cannot close this report without calling the attention of S. S. teachers to The Sermonizer, a neat monthly published by Eld. G. S. Anderson, Auburn, Ala., in which the International S. S. Lessons are developed in sermonic form according to Brother Anderson's System of Sermon Building.

Respectfully submitted,

C. S. JOHNSON, Chairman.

The following resolution was adopted in connection with the above report:

Resolved, Calhoun County Baptist Association approve the publication of a Calhoun County Baptist paper to be known as "Calhoun County Baptist" and to be published at Anniston, Ala.

2. The object of this paper shall be (1) to bring the churches of this Association into closer touch that they may know each other better. (2) To give all news of interest to the Baptists of this section. (3) To give mission information and seek to stir up the churches to missionary zeal. (4) Anything for the good of the cause.

3. The Calhoun County Association shall in no way become responsible for any debt that may be created by this paper.

4. It is desired that every church be canvassed in behalf of this paper.

5. That a committee on Publication for the proposed Association paper, to hold office for one year, be appointed to consist of L. F. Greer, J. H. Foster, Jr., T. W. Ayers, J. E. Barnard, J. S. Kelly, J. C. Wright, D. C. Cooper, Geo. D. Harris, and L. A. Smith.

15. Brother E. E. George was granted permission to present the interest of building a church house at Alabama City. A collection amounting to \$50.00 in cash and pledges, was taken for this worthy cause.

REPORT ON SUNDAY SCHOOLS.

We do not think there has ever been a time in the history of

Calhoun county when the door was open so wide for Sunday school work as it is today. Our county has awakened some to the importance of Sunday School work. Our Baptist Sunday School Convention which was held this year at Post Oak Springs Church was attended by a larger number of delegates than any convention yet held. All the schools in this county with but three or four exceptions were represented, and a great interest in all the work. But yet we lack men and women in our Sunday Schools, not money—but men who are willing to devote a little time to the ingathering of those out of Sunday School, and to the upbuilding of those who have been brought to Christ.

The Sunday School is a feeder of the Church. Were we to vote here today three-fourths of us would declare we were brought to Christ before we were twenty-one years old. Then brother should we not consecrate more of our power and activities around the Sunday School on which much of the hope of our church and country rest. Be it regretted that a number of our Baptist churches in the county have no Sunday Schools. God help us to devise ways and means for a Sunday School at every church, and when we meet again a year hence we may rejoice over great results that can be reported.

Our next Sunday School Convention will meet at Mt. Zion church on Tuesday before the First Sunday in August, 1901, and a Teachers' Institute will be held in connection with and following the convention, to last during the week.

Jno. A. Fry,
Chairman.

Discussed by W. F. McCain and others.

16. Adjourned at 11 o'clock to have preaching by J. W. Stewart. Text, 1st Jno. 4:18.

AFTERNOON SESSION.—2 P. M.

17. Devotional exercises conducted by E. B. Moor. Read 25th Psalm.

18. Order of business suspended and State, Home, Foreign Missions, Ministerial and Denominational Education were all read and discussed jointly.

19. Report on State Mission by W. A. Davis.

REPORT ON STATE MISSIONS.

Your Committee on State Missions would quote and emphasize three things mentioned in the last report of the State Board of Missions, made to the Convention at Gadsden, to wit:

DESTITUTION IN THE CENTRES.

"There are strong associations in which there are large and growing towns with struggling churches unable to maintain preaching as their new conditions require. These churches look naturally to the associations for the needed aid; but they look in vain. Not only will they not assist them but when the State Board heeds the cry for help it is severely criticised by the Association. We dare not neglect the centers. There is some destitution in country districts; if it cannot be supplied by the pastors, we should join forces with the Associations to supply it; but the greatest destitution, undoubtedly, is in our towns and cities. The factory population is rapidly increasing in Alabama. Coming from the country they are largely Baptist when they are anything. We cannot afford to neglect them. Every educational centre in the State ought to have the very best talent of the denomination in its pulpit. If the church is not able to command it, the State Board ought to be in a position to assist. If the pulpits there are neglected or poorly manned, we need not be surprised if the children of Baptists are led away from the faith of their fathers. Mining camps and saw mill settlements are numerous in Alabama. Many times the population is tough, unpromising and shifting, but some of the Lord's elect are among them and we are here to look after their spiritual needs. There are new towns starting in some sections. The denomination first on the ground has greatly the advantage. For Baptists to allow others to occupy them now and twenty-five years later attempt to gain a foothold, would be most unfortunate. We have had some sore experiences along that line in the past.

FUTURE POLICY OF THE BOARD.

"Is there any need of declaring a policy beyond this: to increase as far as possible the contributions from the churches; use it to the best possible advantage and avoid in the future debts that will embarrass the denomination. The money put in our Board's hands for State missions will not be a large sum for a few years. The contributors have confidence in us and will be perfectly satisfied for us to expend it in any way that seems best for the general good. Sometimes it will be wise to employ an evangelist for a season in certain sections; pastor's salaries at important points will need to be supplemented and occasions may arise for colportage work. It may save us from embarrassment to be free from any fixed policy publicly set forth."

HOW TO RAISE THE MONEY.

Every difficulty in the way of evangelizing the world has disappeared, *except one*. There is no need to pray God to open any more doors or to incline any more messengers to go—the doors are all open and thousands of consecrated, well prepared men and wo-

men are ready to enter the open doors; but alas, the money is not forthcoming to send them! *Here is the problem and the only one, it confronts us wherever we turn. We had as well face it now.*

We should cease to mince matters, but in Christ's name make a bold strike for the money. God's people have it, they ought to give it, and the pastors and deacons and boards of secretaries ought not to be satisfied until it is poured into the treasuries in sufficient quantities to enable us to do the good work God has put before us. Blessings untold will rest upon our Churches and homes, Boards and Missionaries when the offerings of God's people are flowing regularly into our treasuries. If we would do the thing that would bring on the greatest revival this earth ever saw, let us under the lead of God Spirit bring his people to the realization of the blessedness which comes from giving. Carry with the few untaught Baptists, giving grudgingly a meager sum might exhort "to attempt great things for God and expect great things from God;" but how can we, with the hundreds of thousands of Baptists, many of them wealthy, who are supposed to be behind the missionary movement today, with their wretchedly meager gifts "attempt great things?" In the presence of the pitiful sums we are giving we feel mean and cowardly when we speak of them and the enemy is quick to see our embarrassment and attack us. If we will multiply the sum ten or twenty fold the result will be fifty fold and the objectors and fault finders will sneak away never to be heard of again. God give us courage to take a bold, decided stand in advance of the old lines and with heavier guns and improved tactics attack the strongholds of Anti-Missionism and sin."

W. A. DAVIS,
Chairman.

On motion the above report was requested to be published in The Alabama Baptist.

REPORT ON HOME MISSIONS.

To our minds there is no more important question agitating the minds of the Christian people than that of missions. The Divine injunction "go ye into all the world and preach the gospel to every creature," is as forcibly spoken to-day, and as much a command as when the words fell from the lips of the blessed Son of God. One of the agencies through which this work is carried on is through the Home Mission Board. They are endeavoring to hold up the hands of God-loving men and women in all destitute places covered by said board. Our mountain regions, our large cities, the manufacturing towns and mining and lumbering camps; the colored people together with Cuba, all demand our speedy attention. The board is crying for help. God loving men and women are springing up by the hundreds saying, send me, send me. Shall their crys

fall on deaf ears? God has and is wonderfully blessing us, and as His followers should we not show our love and appreciation by responding to this call of our board. Just before the Saviour left this old world He asked Simon Peter if he loved Him. Simon Peter answered that he did for the third time, and each time was told to feed the sheep of the blessed Son of God. And if we love Him the same command is given to us to-day. "Feed my lambs." And if we love Him we will keep His commands and obey this Divine injunction. The board is doing a wonderful amount of good and by Gods help lets continue to hold up their hands and pray the Heavenly Father to still more bountifully bless their labor in the future.

L. F. GREER, Chairman.

REPORT ON FOREIGN MISSIONS.

Over all this wide-world, wherever hearts throb with love for Christ and for souls, the cry is going up in anxious inquiry, Watchman, what of the night?

The church of Christ is agitated, as it has never been before over the peril that threatens the cause of missions. And to those who look only on the surface, who walk by sight only, the times seem full of danger.

Amid the throes of the earthquake that is now shaking the nations, many anxious hearts are depressed, souls heretofore full of courage and faith are alarmed, the enemies of Christ are shouting derision upon the mission cause, while timid Christians, lukewarm disciples, antimissionaries and omissionaries are joining in the clamor, Send no more missionaries to foreign fields and recall those who have already gone! Some contend that it is unjust and unreasonable to attempt to force our religion upon people that hate us and our Christ; while others go so far as to lay this bloody revolution in China to the charge of the missionaries.

Men and brethren, in permitting these disturbances our God is only fulfilling his word. Has he not declared, "I will overturn, overturn it; and it shall be no more until He come whose right it is: and I will give it Him." Our God is the Ruler of nations as well as of His people. He maketh the wrath of man to praise Him, and the remainder of wrath He restrains. He is overturning the nations as He has never done before since the world stood.

Never before have the most powerful nations of the globe been arrayed in one mighty army for a combined assault upon the largest and most populous empire of the earth. And whatever may be the result accomplished by diplomacy or war, we have faith to look for the most wonderful results for Christianity. We believe that the great issue, the most stupendous outcome will be the opening of the whole of the vast empire of China to the gospel. The doors opened by cannon and entered by commerce, will be the ave-

nues through which armies of Christian missionaries will go to spread the news of salvation throughout that benighted empire.

We venture the prediction that for every drop of missionary blood spilled in this great insurrection, a thousand souls will receive the saving effects of Christ's atoning blood. We venture this other prediction, that not one true missionary will abandon his work on account of the sufferings already endured or the dangers that may yet threaten. They will all go back to their posts from which they were driven by violence, and they will go back to find the way smoothed for success, such as has never been known. The great plough-share of our will have leveled the mountains of difficulty and made the King's highway easy to travel. And as our noble secretary of the Foreign Board has said, where heretofore we have heard of hundreds of conversions we shall hear of thousands and tens of thousands, among that wicked and idolatrous people.

China is the greatest of earthly empires in territory, in population, in natural resources. China is the great citadel of Satan on the earth. The capture of this stronghold of the arch-enemy for Christ means the removal of the greatest obstacle to the rapid progress of kingdom, and the winning of the greatest triumphs for our King. This accomplished the conversion of other pagan nations, and of the papal countries will be less difficult.

The great revolution now in progress has turned the attention of the world to this tremendous conflict of this biggest of empires with the most powerful of Christian nations. On this account, this report deals mainly with the relation of the present revolution to the cause of Foreign Missions.

And now what answer shall be given to the heart-cry of Christ's people at this juncture, "Watchman, what of the night?"

The answer comes from the sentinels all along the lines of our Chinese Missions, The night is dark, but the morning cometh—a morning of hope, of peace, of joy—a day to be followed by night nevermore.

A. J. BATTLE, Chairman.

REPORT ON MINISTERIAL EDUCATION.

The New Testament Minister is set to instruct and influence mind. It is his duty to enlarge men's views of truth, deepen their love for it and then with this solid basis of intelligent conviction, to organize and develop their practical activities in serving the Master and to become God's instruments in bringing the world to Christ. They must be men who know the truth and how to wield the truth.

As the world has grown in intelligence, it has come from sensual opposition to intellectual opposition to Christianity. We live in an age when the devil labels many of his most specious lies Christianity. Our rising ministry need to know beforehand the nature

of the opposition they must encounter in their work and be prepared to meet it, to render fruitless the argument of the shrewdest of the devil's minions.

We hold in grateful remembrance the work that, against great odds, has been done by the pioneers who went forth in the spirit of the Master and plead with throbbing heart and living voice that men be reconciled to God. God blessed their labors with a great harvest of souls. The fragrance of their memory shall never die.

But, as the country has grown and its institutions, social, intellectual and religious have increased, its people have risen in the scale of moral and intellectual excellence, so that a demand for educated men and women in all the works of life has been augmented.

As far as possible we must have an educated ministry. All over our State are schools where the rudiments of an education may be received.

Howard College from the fires of war, removal and debt, stands today untrammelled by debt, the pride of the Baptists hosts of Alabama, the peer of any school in the State.

The Southern Baptist Theological Seminary at Louisville is without a rival on the continent. In its faculty are men of prodigious intellect and profound consecration.

These two schools are set for the education of the ministry of our land. To these let us give our sympathies, our prayers, our boys, our means.

Respectfully submitted,

J. H. FOSTER, JR., Chairman.

REPORT ON GENERAL EDUCATION.

There is a pressure, educational, religious and political, now upon our country. There are those who would change the administration, of the government. And not a few who would rejoice to overthrow it if like Samson they did not perish under its fall and amid its ruins. The pillars of our government are "the virtue and intelligence of the people." If these be wanting there is no support, stability, perpetuity.

In Ireland the poor are not educated, and there are vice, crime, penury. In Scotland the same class is educated, and there are virtue, intelligence, thrift, content. Monarchies have found that they must educate the peasantry to serve the government. Germany, Austria, Italy, Great Britain are now educating the masses. Education is a part of the German idea of life, and has made Germany the peer of European powers.

If these are constrained to educate, how much more we whose government is built alone on the virtue and intelligence of the people. A government by force is easy in the ratio of ignorance, and difficult in the ratio of intelligence. Where education prevails

it makes bad government difficult, and good government easy. Universal suffrage wielded by universal ignorance makes anarchy, whether in Hayti, San Domingo, or the United States. Every voter should have a primary education and know something of our Constitution and system of laws. Then, if all who vote shall come up to this educational standard, and come through the school house to the ballot box, then, and only then, voting will be safe enough.

The increase of our own and the influx of foreign population annually, make this pressure greater on state, church and our institutions of learning. Many of these people have been brought up in the church of Rome. And it is a Medo-Persian law of that hierarchy to bushel and bury all light, and to disseminate and perpetuate amazing ignorance of knowledge.

The Reformation went hand in hand with letters; and much of its success, under God, may be ascribed to the art of printing, the revival of classical learning, and the illustrious patrons of science attached to its cause.

To meet the demands of the age, to give strength and stability to the state, power and prosperity to our denomination, and to do the best for our own, and the children of others among us. We must educate.

Primary schools and higher academies are our best facilities. Multiply and strengthen these, make them equal to all the demands of a liberal education. The importance of these schools is overlooked, and children are hurried off to college with no home training, and only a smattering of even an academic course, and the college is expected to supply this want, fill this chasm, and make scholars of such students in a day. Scholars are not made in a day. All need not go to college. It is not wisdom, and certainly not economy to spend one thousand dollars on a ten-cent boy.

To-day we need pure and wise leaders—men able to stand in the forefront of the great and true thinkers of their generation. Teachers to lead popular thought, to mould public sentiment, to repel the attacks of infidelity, to strip error of its gilded garb and to expose its hideous nakedness in the light of unveiled truth. To have such leaders and teachers, grow them, train them, educate them.

Man has to learn everything he knows. And knowledge is a rich heritage that cannot be bequeathed from sire to son. If this were so, all the learning and knowledge of this generation could be turned over to the next, and it would be saved from all the labor and toil of gaining knowledge. Then, the children could play, the teachers retire, and the school houses go into innoxious desuetude.

But each one's education is an individual task and personal responsibility. "If thou be wise, thou shalt be wise for thyself." And all educated men, whatever helps they had, or had not, are self-educated men. There can be no other.

And it is a bounden duty to give to the uneducated the best helps and facilities to obtain a liberal education.

And such facilities are found in our home schools, and for girls in the Judson Institute, Marion, Ala., and in the Alabama Central Female College, Tuscaloosa, Ala., and for boys, Howard College, East Lake, Ala., and Southern Baptist Theological Seminary, Louisville, Ky.

J. C. WRIGHT, Chairman.

The above reports were discussed by J. C. Wright, A. G. Mosley and others. Brother Mosley spoke in behalf of the Home Board's work in the city of New Orleans, where he is employed by the Home Board, and took pledges for a house of worship there, amounting to \$117.00.

20. On motion by Dr. J. F. M. Davis, each pastor in the association was requested to preach a sermon on Home Mission during the month of October and take a collection for the work in New Orleans. Also that each auxiliary society be requested to take a collection for the same purpose.

The above reports were all adopted. Preaching at 7:30 p. m. by A. G. Mosley.

THIRD DAY—8:30 A. M.

Devotional exercises conducted by J. E. Barnard.
Read 27th Psalm.

MISCELLANEOUS BUSINESS.

21. The following resolution was adopted:

Resolved, That the publishing committee appointed yesterday to publish paper in the interest of the Baptist churches of Calhoun county, be appointed also a Board of Missions for Calhoun county, whose duty shall be to co-operate with the pastors of the different churches of the county in securing a weekly contribution from every member of every church for missions. Offered by G. D. Harris.

22. Report on Proration by A. J. Johnson.

Anniston First.....	\$300 00	New Hopewell.....	\$ 10 00
Antioch.....	15 00	Ohatchie.....	20 00
Angels Grove.....	10 00	Oak Bowery.....	50 00
Boiling Spring.....	20 00	Oak Grove.....	10 00
Cane Creek.....	30 00	Oxford.....	200 00
Coldwater.....	20 00	Oxanna.....	20 00
Duke.....	50 00	Parker Memorial.....	1500 00
Eulaton.....	10 00	Piedmont.....	100 00
Friendship.....	10 00	Pleasant Ridge.....	10 00
Glen Addie.....	20 00	Post Oak Springs.....	50 00
Hebron.....	30 00	Rabbit Town.....	30 00
Harmony.....	100 00	Sulphur Springs.....	30 00
Iron City.....	10 00	Ten Island.....	25 00
Jacksonville.....	150 00	Trinity.....	10 00
Mount Gilead.....	10 00	Weavers.....	50 00
Mount Olive.....	10 00	Whites Gap.....	10 00
Mount Zion.....	100 00	Zion Hill.....	15 00
Nances Creek.....	10 00	Ethelville.....	10 00
New Bethel.....	10 00	Plumb Springs.....	10 00
New Liberty.....	10 00	New Pine Grove.....	5 00

REPORT ON ORPHANS' HOME.

DEAR BRETHREN:—Your Committee beg leave to make the following report:

The Orphans' Home was temporarily located at Evergreen in January, 1893. March 8th following its doors were opened, and two days later the first children were received into it. By November of that year, there were received twenty-two children. The trustees, after considering every place offered for a location, decided to allow the Home to remain permanently in Evergreen. Property was purchased, consisting of an old homestead of eighty acres, with a ten-room brickhouse and three tenant houses. The price to be paid was \$5,000.00 with interest on deferred payments. The amount actually paid was \$5,400.33. The farm has about thirty acres in cultivation, thirty in pasture and twenty in woods. The boys are taught to work on the farm, while the girls do various kinds of housework. Since the opening of the home there have been received 136 children from thirty counties in the State, as follows: Autauga 2, Barbour 8, Bibb 2, Bullock 1, Butler 3, Chambers 1, Conecuh 2, Covington 8, Dallas 4, Elmore 4, Escambia 11, Hale 3, Henry 4, Jackson 1, Jefferson 15, Lamar 1, Lee 10, Limestone 1, Marengo 4, Mobile 2, Monroe 4, Montgomery 8, Morgan 3, Pike 2, Russell 4, Shelby 1, Talladega 10, Tallapoosa 2, Taskaloosa 9, Walker 6. Of these 2 boys and 4 girls have died. Two boys have been apprenticed. Two boys and 1 girl have been irregularly discharged. Fourteen boys and 18 girls have been returned to their people. Fifteen boys and 14 girls have been adopted. Leaving 29 boys and 36 girls in the Home. It takes about \$10.00 a pay for their general support; and there is no income except the free-will-offerings of the friends of

these children. The constant need is money and food for the support of these children. The special, urgent need is another building, so that the children, when they get sick, can be removed to more quiet quarters, where they can be better cared for and more isolated in case of contagious disease.

The spiritual life of the children is well looked after by our worthy Brother John W. Stewart, the financial secretary. A large number have been baptized. The children attend Sabbath School and church, and have family worship every night.

Brethren, consider well the great responsibility that rest on Brother Stewart and let's come to his assistance with our prayers and means.

Respectfully submitted,
W. F. MCCAIN, Chairman.

The above report was discussed by J. W. Stewart and others, followed with a collection amounting to \$14.93 for the Orphans' Home.

23. Appointed delegates to the Baptist State Convention. (10.) G. D. Harris, L. F. Greer, C. S. Johnson, B. B. Nunnelley, W. F. McCain, A. A. Hutto, W. S. Griffin, J. E. Barnard, J. C. Wright and G. W. Lloyd.

24. Delegates to the Southern Baptist Convention: G. D. Harris; alternate J. E. Barnard.

REPORT ON FINANCE.

State Missions.....	\$ 73 06
Home Missions.....	45 05
Foreign Missions.....	44 47
Bible and Colportage.....	1 00
Ministerial Education.....	3 26
Aged Ministers.....	5 75
Orphans' Home.....	21 54
Minutes.....	63 42
Total.....	\$252 54

S. P. INGRAM,
J. B. McCLELLLEN, } Committee.
J. A. BEAL,

26. The Clerk was ordered to have 800 copies of minutes printed and to reserve remainder of minute fund for his salary.

27. Brother I. C. Brown was received as a

corresponding messenger from the Birmingham Association.

STATE OF RELIGION IN CHURCHES.

Your Committee on State of Religion beg leave to report that the state of religion is not what it should be.

Your committee is impressed that part of the cause of spiritual declension in the churches grows out of neglect on the part of the pastors and older members of the churches to put the young members to work as soon as they come into the church. Let them know that the Lord has need of them. When this is neglected the new members soon conclude that they are of no use to the church, and fall into a low state of religion. Let them know that when God calls a man into his vineyard he has something for him to do. Train them in the way they should go, then we will have live churches and not until then.

Respectfully submitted,

B. B. NUNNELLEY, Chairman.

REPORT ON BAPTIST YOUNG PEOPLE'S UNIONS.

No church has a greater duty to perform to its membership than the development of its young people; and if we were called upon to name the greatest shortcoming of the Baptist churches of this section today, we would say that it is the failure to properly perform this duty. Instead of our churches taking hold of the young people and putting them to work as soon as they are received into the church, in a great majority of instances, they give them the mark of baptism, record their names, and then turn them loose to roam in the fields of sin and non-usefulness. This we see being done in our churches every day; with the result that the personal work of nearly every church in this association has to rest upon the shoulders of just a few people.

The purpose of the organization of the Baptist Young People's Union was to overcome this lack of interest, and to put our Baptist young men and women to work so as to develop them into valuable Christian workers and soul winners. It has for its purpose:

- The unification of Baptist young people;
- Their increased spirituality;
- Their stimulation in Christian service;
- Their edification in spiritual knowledge;
- Their instruction in Baptist history and doctrine; and
- Their enlistment in missionary activity through existing denominational organizations.

It is a fact of common observation, that the church which has its young people organized into a union, is the church which is not only developing its young people in all the Christian graces, but is

the church which is fully alive to all our denominational interests.

The pastor who fails to realize the value that his young people can be to him in his work when they are properly organized, makes one of the greatest mistakes of his life.

There seems to be a misconception with some as to what is necessary to organize a union. All that is required is for the young people to get together and organize themselves into union to work for Christ. A constitution or bylaws is not required. Come together, elect a president and secretary, appoint such committees as are needed to do the work which your pastor would like to have you do, and then go to work.

Some seem to think that there is no place for the B. Y. P. U. in the country churches. This is a mistaken idea. Our special work which a union can do in a country church is to establish and maintain a weekly prayer meeting. The Baptist Union, published in Chicago, at one dollar a year, has every week a prayer meeting topic with such an outline as will enable almost any person to interestingly lead a prayer meeting service. A church can subscribe for one of these papers, and from it announce from week to week the prayer meeting topic, and then turn over the paper to the person appointed to lead the next meeting. In this way a prayer meeting can be had which will be of great help to any church.

Realizing the great importance of these prayer meetings, our Sunday School Board at Nashville has just started the publication of a quarterly for these prayer services, and will gladly send sample copies to any church which will ask for them.

Who should attend the meetings of unions? All young people, and every member of the church of any age, no matter how old.

Do the young people of Calhoun county need to be developed as Christian workers? If so, there is no agency which we can adopt which is superior to the Baptist Young People's Union, and we would indeed be glad to see a union organized in every church in the association.

The work of the B. Y. P. U. is growing in Alabama. The last state convention was the largest which has yet been held in the state; and since the meeting of the convention in April, nineteen new unions have been organized. Let Calhoun not fall behind the other counties in this important work.

T. W. AYERS,
Chairman.

28. Reports on State of Religion and B. Y. P. U. read and discussed together by B. B. Nunnally, T. W. Ayers and others, and adopted.

TREASURER'S REPORT.

READ BY L. F. GREER.

Amount received last year.....	\$211 76
" " this "	
State Missions.....	73 05
Home Missions.....	45 05
Foreign Missions.....	44 47
Bible and Colportage.....	1 00
Ministerial Education.....	3 26
Aged and Infirm Ministers.....	5 75
Orphan's Home.....	36 47
Minutes.....	63 42
Total	\$484 23
Paid out last year.....	\$211 76
This year to J. W. Stewart.....	36 47
J. E. Barnard, for Minutes	63 42
E. E. George, for church house, Alabama City	15 50
Total..	\$338 14
Balance on hand.....	\$146 19

STANDING COMMITTEES.

State Missions—J. H. Foster, Jr., S. P. Ingram, J. F. M. Davis.
Home Missions—W. S. Griffin, James Crook. S. O. Doty.
Foreign Missions—C. S. Johnson. W. A. Davis, A. H. Mynatt.
Denominational Education—J. A. Scott, A. A. Hutto, S. D. Wright.
Ministerial Education—E. T. Smythe, W. F. McCain, G. D. Harris.
B. Y. P. U.—A. J. Johnson, L. Mallory, J. A. Beal.
Periodicals and Literature.—J. E. Barnard, D. C. Robinett, W. G. Duke.
Sunday School—T. W. Ayers, C. A. J. Hollingsworth, F. P. Wakefield.
State of Religion.—G. D. Harris, W. M. Franks, G. C. Jinkins.
Temperance—J. C. Wright, J. B. Palmer, G. W. Lloyd.
Orphans' Home—B. B. Nunnelle, L. F. Greer, H. F. Johnston.
Woman's Work.—A. J. Battle, J. S. Kelley, S. S. Love.

REPORT ON TEMPERANCE.

Your committee recognize the subject of temperance as one of the most vital to the individual and to the churches. The habit of dram.drinking and the influence of the saloon destroys personal character and Christian influence. It makes many homes dark and many hearts ache; it sends precious souls to dark despair. It fills

our prisons; it empties our schools; it fills the pocket of the whiskey dealer, and deprives the poor wife and children of a living; thus causing miserable destitution and uneducated children.

Therefore we recommend,

1. That this Association demand and work for prohibition.
2. That we as Christians stay away from the saloon and use our influence to keep others out. This will close them; for no business can run without customers.

W. S. GRIFFIN, Chairman.

REPORT ON TIME AND PLACE.

The Committee on Time and Place for the next session of the Association, recommend that we meet with Duke Baptist Church, at Duke, Ala., on Wednesday before the second Sunday in September, 1901. Dr. J. C. Wright to preach the Introductory Sermon; Rev. B. B. Nunnally, alternate. To preach the Missionary Sermon, Dr. J. H. Foster, Jr.; Rev. W. S. Griffin, alternate.

P. B. BROWN,
J. W. HARRIS.
G. W. LLOYD.

30. Resolved, That the thanks of this body be hereby tendered to Oxford Baptist Church for the generous hospitality during this session of the Association.

Adjourned to meet with Duke Baptist Church on Wednesday before the second Sunday in September, 1901. Prayer by J. H. Foster, Jr.

D. C. COOPER, Moderator.

J. E. BARNARD, Clerk.

APPENDIX.

ARTICLES OF FAITH.

I.—THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II.—THE TRUE GOD.

We believe the Scriptures teach that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth, inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

III.—THE FALL OF MAN.

We believe the Scriptures teach that Man was created in holiness, under the law of his Maker; but by voluntary transgression fell from that happy and holy state, in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the laws of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defence or excuse.

IV.—THE WAY OF SALVATION.

We believe the Scriptures teach that the salvation of sinners is wholly of grace; through the mediatorial offices of the Son of God; who by the appointment of the father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins; that having risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

V.—JUSTIFICATION.

We believe the Scriptures teach that the great Gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed, not in consideration of any works of righteousness which we have done, but

solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

VI.—THE FREENESS OF SALVATION.

We believe the Scriptures teach that the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the Gospel; which rejection involves him in an aggravated condemnation.

VII.—REGENERATION.

We believe the Scriptures teach that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the holy fruits of repentance, and faith and newness of life.

VII.—REPENTANCE AND FAITH.

We believe the Scriptures teach that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our prophet, priest and king, and relying on him alone as the only and all-sufficient Savior.

IX.—GOD'S PURPOSE OF GRACE.

We believe the Scriptures teach that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end: that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active intimation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

X.—SANCTIFICATION.

We believe the Scriptures teach that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the word of God, self-examination, self-denial, watchfulness, and prayer

XI.—PERSEVERANCE OF SAINTS.

We believe the Scriptures teach that such only are real believers as endure to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from the superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

XII.—THE LAW AND GOSPEL.

We believe the Scriptures teach that the Law of God is the eternal and unchangeable rule of his moral government: that it is holy, just and good: and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the Holy Law, is one great end of the Gospel, and the Means of Grace connected with the establishment of the visible church.

XIII.—A GOSPEL CHURCH.

We believe the Scriptures teach that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XIV.—BAPTISM AND THE LORD'S SUPPER.

We believe the Scriptures teach that Christian Baptism is the immersion in water of a believer, into the name of the Father, and Son and Holy Ghost by a regularly ordained minister; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effects, in our death to sin and resurrection to a new life: that it is prerequisite to the privileges of a church relation; and to the Lord's Supper, in which the members of the church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XV.—THE CHRISTIAN SABBATH.

We believe that the Scriptures teach that the first day of the week is the Lord's Day, or Christian Sabbath: and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreation, by the devout observance of all the means of grace, both private and public; and by preparation for that rest that remaineth for the people of God.

XVI.—CIVIL GOVERNMENT.

We believe the Scriptures teach that civil government is of divine appointment, for the interest and good order of human society; and that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth; and that any alliance between Church and State, is not only unscriptural but utterly abhorrent to all just views of both civil and religious liberty.

XVII.—RIGHTEOUS AND WICKED.

We believe the Scriptures teach that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVIII.—THE WORLD TO COME.

We believe the Scriptures teach that the end of the world is approaching; that at the Last Day, Christ will descend from heaven, and raise the dead from the grave for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

WOMAN'S MISSIONARY UNION.

The Fourth Annual meeting of the Woman's Missionary Union, Auxiliary to the Calhoun County Baptist Association, met with the Oxford Baptist Church, Thursday afternoon, September 6, 1900, with a large attendance.

The meeting was called to order by the vice-president, Mrs. O. M. Reynolds, and the exercises were opened by singing, "Work for the Night is Coming;" after which the vice-president read for the Scripture Lesson the Thirty-third Psalm, followed with prayer.

Hymn, "Stand Up for Jesus," was then sung; after which the president gave an encouraging account of the year's work. Alabama having largely increased its contributions during the past year for missions, and the women of Calhoun Association having an excellent report of \$1,285.40 contributed during the year.

This was followed by a prayer by Mrs. Barker.

Enrollment of delegates was next in order. Twenty Societies were represented by delegates as follows:

Glen Addie Church.—Mrs. Muscot.

First Baptist Church.—Mrs. Barnard, Mrs. Doty, Mrs. Young, Mrs. Palmer, Mrs. Harless, Miss Mabel Doty.

Parker Memorial Church.—Mrs. W. A. Davis, Mrs. McCalley, Mrs. McKleroy, Mrs. Rowland, Mrs. Hawkins, Mrs. Baxter Allen, Mrs. Woodruff, Miss Minna Bell, Miss Mary Woodruff, Miss Margaret Reynolds.

Net and Twine Mills.—Mrs. Williamson.

Jacksonville Church.—Mrs. V. L. Weir, Miss Dora Crook, Miss Mary Ramagnano, Miss Mary Goodlett, Miss Emily Goodlett.

Harmony Church.—Mrs. J. F. M. Davis, Mrs. Borders. Mrs. Scarbrough.

Oxanna Church.—Mrs. Barker, Mrs. Fitzgerald, Mrs. Harkins.

Coldwater Church.—Miss Clara Grogan.

Pleasant Ridge.—Report given by Mrs. J. F. M. Davis.

Liberty Baptist Church, Spring Garden.—Report given by Mrs. J. F. M. Davis.

Then followed a report from delegates as to what their societies had been doing.

Rev. J. H. Foster gave a most interesting talk on Missions, which was followed by Rev. C. E. Johnson, pastor of the Oxford church.

Rev. Jno. W. Stewart made a tender appeal in behalf of the hospital ward for the Orphanage.

Mrs. Fitzgerald gave a touching little talk on the needs of the Home.

Rev. Mr. Mosely, of New Orleans, addressed the ladies, making a plea for helps to build a Baptist Church in New Orleans. Twenty-one dollars were pledged to him from different Societies.

Mrs. W. A. Davis gave an interesting account of the work done through the Union.

Frontier Missions were discussed by Miss Dora Crook, Mrs. Rowland and others.

Miss Mary Ramagnano then read an excellent paper, "What Girls Can do for their Church," which was followed by six items on the same subject by Miss Mama Bell.

Mrs. J. F. M. Davis then gave a short but interesting talk on "Woman's Work," presenting some of the most practical and helpful ideas.

A rising vote of thanks was tendered the Oxford ladies for their generous hospitality and kindness in giving the use of the Sunday School room for the meeting.

As time was limited the program had to be cut short.

After singing the parting hymn, "God Be with You 'Till We Meet Again," the meeting closed with prayer by Mrs. J. F. M. Davis.

MRS. O. M. REYNOLDS, Vice-President.

MISS DORA CROOK, Secretary.

STATISTICS OF CALHOUN COUNTY BAPTIST ASSOCIATION, 1900.

CHURCH.	COUNTY.	PASTOR.	CLERK.	CLERK'S POSTOFFICE.	Membership Last Reported.	INCREASED BY				DECREASED BY				Present Members.	SUNDAY SCHOOL.			Preaching Sabbaths.	Reports Prayer Meeting.	Reports revival.
						Baptism.	Letter.	Voucher.	Restoration.	Letter.	Exclusion.	Erasure.	Death.		Officers and Teachers.	Pupils.	SUPERINTENDENT'S NAME AND P. O. ADDRESS.			
Anniston—First	Calhoun	J. E. Barnard	W. D. Whitmire	Anniston	268	56	115	4	13	15	2	413	17	309	S. O. Doty, Anniston.	Every	Yes	Yes		
Angels Grove	"	H. L. Johnston	E. H. Propes	Tampa	66	9	1	1	1	1	1	73	5	35	Ed Clark, Tampa.	4	"	"		
Antioch	"	D. C. Robinett	J. C. Hollingsworth	Anniston	56	6	4	5	2	1	58	12	120	L. F. Greer, Oxford.	1, 3	"	"			
Boiling Springs	"	G. C. Jenkins	J. T. Vinson	Boozier	75	2	1	1	1	1	76	3	71	Jas. Crook, Jacksonville.	Every	"	"			
Cane Creek	"	B. B. Nunnally	J. A. Furgerson	Peaceburg	97	3	1	1	1	1	97	6	44	T. F. Teague, Coldwater.	3	"	"			
Coldwater	"	W. F. McCain	T. F. Teague	Coldwater	91	20	1	1	7	2	1	102	6	60	W. M. Thompson, Duke.	2	"	"		
Duke	"	E. B. Moor	W. J. Duke	Duke	74	8	6	1	1	1	86	6	60	J. R. Sisson, Francis.	4	"	"			
Ebenezer	"	W. M. Hall			18	2	4	7			17									
Ethelville	"	No Pastor	J. R. Sison	Francis	34	1					35	7	60	J. R. Sisson, Francis.	4	"	"			
Eulaton	"	Noah Stephens	J. C. Hinds	Eulaton	62	4		2			64									
Friendship	"	S. Woodruff	J. W. Nesbitt	Jacksonville	52			6			46									
Glen Addie	"	A. A. Hutto	F. O. Bussey	Anniston	114			18	10	5	4	77	8	80	F. O. Bussey, Anniston.	1, 3	"	"		
Harmony	"	J. A. Scott	W. L. Rhodes	Choocolocco	270	2	6	6	2		7	163	12	120	L. F. Greer, Oxford.	1, 3	"	"		
Hebron	"	J. E. Smith	T. R. Bryant	Hebron	129	4	4	3			133		30	Anna Watson, Iron City	1	"	"			
Iron City	"	W. F. McCain	J. J. Tallison	Iron City	38			9	1		28		71	Jas. Crook, Jacksonville.	Every	"	"			
Jacksonville	"	A. J. Johnson	C. A. J. Hollingsworth	Jacksonville	153		1	14	1		2	138	9	57	J. B. Roper, Colvin's Gap	1	"	"		
Mt. Gilead	"	A. J. West	Wm. Burrell	Mack	75	4	3	1	1	4	1	2	72	4	57	J. B. Roper, Colvin's Gap	1	"	"	
Mt. Zion	"	W. S. Griffin	J. B. H. Lumpkin	Alexandria	140	4	4	13	1		1	133	5	40	J. B. H. Lambkin, Alexandria	1	"	"		
Nances Creek	"	S. C. Woodruff	R. L. King	Nances Creek	46	11					57	5	25	J. A. Borden, Nances Creek	1	"	"			
New Bethel	"	N. Stephen	R. P. Heaton	Anniston	72	3		2			2	71				4	"	"		
New Hopewell	"	J. C. Holden	J. H. Propes	Allsup	49		4		3			50				1	"	"		
New Liberty	"	J. C. Holden	J. A. Stephens	Colvin's Gap	98	3	9	3	2	1		104				4	"	"		
New Pine Grove	"	D. C. Robinett	J. A. Sismus	Anniston		1	1					49				3	"	"		
Oak Bowery	"	B. R. Nunnally	A. E. Goods	Eulaton	149		12	10	1		1	149	7	73	T. W. Sisson, Middleton	4	"	"		
Oak Grove	"	G. C. Jenkins	R. T. Read	Head	73	3		2				74				1, 3	"	"		
Oxanna	"	G. F. Mullin	G. G. Britton	Anniston	59	10	18	11				76	12	78	G. G. Britton, Anniston	Every	"	"		
Oxford	"	C. S. Johnson	A. Harrison	Oxford	189	7	14	5	3		3	190	15	193	D. C. Cooper, Oxford	2	"	"		
Parker Memorial	"	J. H. Foster, Jr	W. P. Calloway	Anniston	356	3	17	3	27	2		339	23	302	T. W. Ayers, Anniston	2	"	"		
Piedmont	"	A. S. Brannon	C. A. Sharp	Piedmont	167	8	1		5			170	7	75	C. A. Sharp, Piedmont	3	"	"		
Piedmont Springs	"	S. L. Cross	T. R. Mullins	Piedmont	31	8	1					5	35	25	G. S. Harmon, Merrellton	1	"	"		
Pleasant Ridge	"	D. C. Robinett	J. W. Harris	Choocolocco	77	2	5		2		2	80	5	45	J. W. Harris, Choocolocco	1	"	"		
Pumb Springs	"	N. Stephens	W. O. Watts	McFall	102	4	2		7			101	6	35	J. J. Timmons, McFall	1	"	"		
Post Oak Springs	"	B. B. Nunnally	H. C. Weaver	Alexandria	202	11	3	14			3	199	15	108	W. P. Duggin, Alexandria	2	"	"		
Rabbit Town	"	T. A. Higdon	R. P. Defrees	Jenkins	101	4		4				101	4	46		3	"	"		
Sulphur Springs	"	T. K. Trotter	L. L. Abrams	Bruner	115	1		2			4	114	7	50	J. T. Vinson, Boozier	4	"	"		
Ten Island	"	N. Stephens	E. H. Cochran	Francis	60	4	1	1	2		62	6	44	J. L. Dodgin, Ochatchie	3	"	"			
Weavers	"	W. S. Griffin	T. L. Weaver	Weavers	112	1		8		1	1	104		28	D. F. Weaver, Weavers	2	"	"		
White's Gap	"	G. Boozier	A. H. Mynatt	Jacksonville	60	3	1				1	63				4	"	"		
Zion Hill	"	S. C. Woodruff	H. N. Word	White Plains	42			1	11			30				3	"	"		
Trinity	"	Not Represented			58											3	"	"		
Mt. Olive	"	"	"		36											2	"	"		
Ochatchie	"	"	"		46											3	"	"		
TOTAL					3970	198	252	5	5	185	57	10	47	4121	197	2234				

FINANCIAL EXHIBIT OF GALHOUN COUNTY BAPTIST ASSOCIATION, FOR YEAR 1900.

CHURCHES.	MISSIONS.					EDUCATION.			Orphan's Home.	Minutes.	HOME EXPENSES.				TOTAL.	Value of Property.
	State.	Home.	Foreign.	Church Buildings (Not at Home).	Bible and Colportage.	Ministerial.	College Buildings.	Aged Ministers.			Pastor's Salary.	Repairs and new buildings.	Poor, Fuel, Sunday Schools, Etc.			
Anniston—First.....	\$ 75 00	7 60	136 73	5 00		5 50	10 00		23 26	5 00	811 20	477 40	281 03	1865 68	4000 00	
Angels Grove.....	66	67	67							1 00				3 00	200 00	
Antioch.....	50								50	1 25	30 00			32 25	350 00	
Boiling Springs....										1 00				1 00	300 00	
Cane Creek.....	4 09	3 66	3 64							1 00				12 37	500 00	
Coldwater.....	1 62	1 70	1 70			1 09			8 79	1 30				21 27	800 00	
Duke.....		5 00	5 50							2 00		60 00		72 50	600 00	
Ebenezer.....										30				30	200 00	
Ethelville.....										1 00				1 00	250 00	
Eulaton.....										1 00	11 00	10 00		22 00	300 00	
Friendship.....										40				40	150 00	
Glen Addie.....	12 00								5 46	1 50	175 00		70 00	263 92	1500 00	
Harmony.....	12 50	12 50	15 00						10 64	2 50	150 00		32 37	237 95	1000 00	
Hebron.....		1 55								1 50	50 00			53 35	500 00	
Iron City.....									50	1 00				1 50	500 00	
Jacksonville.....	4 27	4 84	4 35			1 17		75	13 19	2 30	203 70	97 67	40 00	301 37	3000 00	
Mt. Gilead.....	66	67	67							1 27			3 00	6 27	400 00	
Mt. Olive.....																
Mt. Zion.....	4 83	4 84	4 83							1 30				15 80	2000 00	
Nances Creek.....	1 00	1 00	1 00							1 20	40 00			44 70	300 00	
New Bethel.....										1 55				1 55	300 00	
New Hopewell.....										1 10				1 10	100 00	
New Liberty.....										1 00				1 00	500 00	
New Pine Grove.....									5 00	1 00				6 00	600 00	
Oak Bowers.....	55	55								2 00				3 10	800 00	
Oak Grove.....		1 48	1 00							1 00	1 30			4 78	200 00	
Ochatchie.....																
Oxanna.....	1 55	7 50	7 50		1 00	1 00		1 00	25 00	1 30				295 92	1500 00	
Oxford.....		51 00	51 00			30 72		5 00	28 99	5 00	525 50		2 80	879 24	2500 00	
Parker Memorial....	377 86	497 01	484 17			50 00			97 09	5 00	1350 00	15 50	1097 62	3985 38	75000 00	
Piedmont.....	6 00	6 00	6 00						7 00	2 00	200 00			227 00	1000 00	
Piedmont Springs..										75	25 00			35 75	250 00	
Pleasant Ridge.....									1 33	1 15				2 48	1000 00	
Plumb Springs.....																
Post Oak Springs....	17 52									2 30				19 82	500 00	
Rabbit Town.....	2 30									1 50				3 80	500 00	
Sulphur Springs....									35	2 00				2 35	200 00	
Ten Island.....			50						2 00	1 50	41 00			46 00	500 00	
Trinity.....																
Weaver's Station....	4 00	1 50	1 50							1 80				14 80	700 00	
White's Gap.....										1 50				1 50	400 00	
Zion Hill.....	1 00	2 75	1 75						15 15	1 05				6 55	500 00	
TOTAL.....	\$538 91	551 10	688 05	5 00	1 00	88 48	10 00	6 75	246 63	63 62	5577 40	660 57	1526 82	8262 70	94450 00	

**List of Ordained Ministers with Membership in
Calhoun County Association.**

NAMES	POSTOFFICE	No. Churches Pastor of.
Barnard, J. E.	Anniston	One
Bates, J. W.	Anniston	—
Battle, A. J.	Anniston	—
Comer, J. T.	Jenifer	—
Cross, S. L.	Jenkins	—
Crowder, C. G.	Anniston	—
Foster, J. H. Jr.	Anniston	One
Griffin, W. S.	Peaceburg	Three
Harris, Geo. D.	Piedmont	Four
Holden, J. C.	Colvins Gap	Two
Hutto, A. A.	Anniston	Two
Jenkins, G. C.	Duke	One
Johnsou, C. S.	Oxford	One
Johnson, A. J.	Jacksonville	One
Johnston, H. L.	Meade	—
Johnston, D. K.	Meade	—
Mynatt, A. H.	Jacksonville	—
McCain, W. F.	Anniston	Two
Nesbit, T. L.	Millie	One
Nunnally, B. B.	Ohatchie	Four
Owens, G. W.	Reads	Two
Owens, J. A.	McFalls	One
Price, G. A.	Jacksonville	—
Robiuet, D. C.	Anniston	Four
Stephens, N.	Morrisville	Four
Smith, T. A.	Mink	Two
Scott, J. A.	Heflin	Three
Smith, J. E.	Marktown	Two
McDaniel, H.	Hightower	—
Shephard, M. F.	Anniston	—
Roper, J. B.	Colvins Gap	—
Wright, J. C.	Oxford	—
Woodruff, S. C.	Alexandria	Four